



# Islamic Online University

# *Explanation of the Six Pillars of Faith*

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Notes based on Sharh Usool Al-Emaan by Shaykh  
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## Module 8

## الإيمان بالرسول

### Faith in the Messengers

Ar-Rusul is the plural of Rasool which means Mursal: The one dispatched to proclaim something. What is intended (according to the Judicial meaning) is that Ar-Rusul is the man who receives a Shar'a (A Divine code of law) and is commanded by Allah (ﷻ) to convey it. The first of Ar-Rusul (The Messengers) is Nooh (ﷺ) and the last one is Muhammad (ﷺ). Allah (ﷻ) said:

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ ﴾

**“Verily, We have inspired you [O Muhammad (ﷺ)] as We have inspired to Nooh (ﷺ) and the Prophets after him.”<sup>1</sup>**

In Saheeh Al-Bukhaaree it is narrated on the authority of Anas bin Maalik (رضي الله عنه) in the hadeeth of Ash-Shafaa'ah (The Intercession), the Prophet (ﷺ) mentioned that (on the Day of Resurrection) people will go to Adam (ﷺ) asking him to intercede for them with Allah<sup>2</sup> (ﷻ), he apologizes and says:

اذهبوا نوحاً أول رسول بعثه الله

**“Go to Nooh (ﷺ), the first of Allah's Messengers to the people of the earth.”**

Allah (ﷻ) said:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ ﴾

**“Muhammad (ﷺ) is not the father of any man among you, but he is the Messenger of Allah and the Last (end) of the Prophets.”<sup>3</sup>**

<sup>1</sup> Soorah An-Nisa' 4:163

<sup>2</sup> In the hadeeth, the Prophet (ﷺ) describes the distress people will go through on the Day of Resurrection. They will go to Adam (ﷺ) then to Nooh (ﷺ), Ibraaheem (ﷺ), 'Eesaa (ﷺ), and then to Moosaa (ﷺ). They will decline, each according to his own reason. Moosaa (ﷺ) will direct them to go to Muhammad (ﷺ) and Allah (ﷻ) will permit him to intercede. See Saheeh Al-Bukhaaree, Volume 6, Hadeeth Number. 236. [Translator]

<sup>3</sup> Soorah Al-Ahzab 33:40

And there never was a nation without a Messenger whom Allah (ﷻ) sends with a particular Sharee'ah to his people, or without a Prophet receiving the revelation of the Sharee'ah of his predecessor in order to revive it. Allah (ﷻ) said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

**“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): ‘Worship Allah (Alone), and avoid (or keep away from) Taaghoot.’<sup>4,5</sup>**

He (ﷻ) also said:

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

**“There was no Ummah but a warner had passed among them.”<sup>6</sup>**

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ تَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا

**“Verily, We did send down the Torah (to Moosaa), therein was guidance and light, by which the Prophets who submitted to Allah’s Will, judged the Jews.”<sup>7</sup>**

The Messengers are created human beings who don’t have any of the characteristics of Ruboobiyyah or Uloohiyyah. Allah (ﷻ) spoke about his Prophet Muhammad (ﷺ) who is the most noble of the Messengers and the highest amongst them in honour before Allah (ﷻ):

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سَتَكُنْتُ

مِنَ الْخَيْرِ وَمَا مَسْنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

**“Say [O Muhammad (ﷺ) to the disbelievers]: ‘I possess no power of benefit or hurt to myself except as Allah Wills. If I had knowledge of the Ghayb, I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner and a bringer of glad tidings to those who believe.’<sup>8</sup>**

<sup>4</sup> Taaghoot: All forms of false deities. [Translator]

<sup>5</sup> Soorah An-Nahl 16:36

<sup>6</sup> Soorah Fatir 35:24

<sup>7</sup> Soorah Al-Ma'idah' 5:44

<sup>8</sup> Soorah Al-A'raf 7:188

He (ﷺ) also said [about the Prophet (ﷺ)]:

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّي لَنْ تُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾

“Say [O Muhammad (ﷺ)]: ‘It is not in my power to cause you harm, or to bring you to the Right Path.’ Say: ‘None can protect me from Allah’s Punishment (if I were to disobey Him), nor should I find refuge except in Him.’”<sup>9</sup>

Human qualities like illness, death, the need for food and drink, and so forth, affect them. Allah (ﷻ) said about Prophet Ibraaheem (عليه السلام) describing his Rabb [Allah (ﷻ)]:

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾

“It is He Who feeds me and gives me to drink. And when I am ill, it is He Who cures me; And Who will cause me to die, and then bring me to life (again).”<sup>10</sup>

The Prophet (ﷺ) said:

إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَنَسِيَ كَمَا تَنْسُونَ ؛ فَإِذَا نَسِيت ؛ فَذَكِّرُونِي

“I am but a human being like you, and liable to forget like you. So, if I forget remind me.”<sup>11</sup>

In the context of praising the Messengers, Allah (ﷻ) described them as having Uloohiyyah<sup>12</sup> to Him in their highest ranks of standing, saying about Nooh (عليه السلام):

إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٢٦﴾

“Verily he (Nooh) was a grateful ‘abd (slave-worshipper of Allah Alone).”<sup>13</sup>

<sup>9</sup> Soorah Al-Jinn 72:21-22

<sup>10</sup> Soorah Ash-Shu'ara' 26:79-81

<sup>11</sup> Reported by Bukhaaree and Muslim. See Saheeh Al-Bukhaaree, Volume 1, Hadeeth Number. 394.

<sup>12</sup> As slaves of Allah (ﷻ) who submit, surrender, and devote worship to Him Alone. [Translator]

<sup>13</sup> Soorah Al-Isra' 17:3

Allah said about Muhammad (ﷺ):

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

**“Blessed be He who sent down the criterion (the Qur’aan) to His ‘abd [Muhammad (ﷺ)] that he may be a warner to the ‘Aalameen (mankind and jinns).”<sup>14</sup>**

He said about Ibraaheem (عليه السلام), Ishaq (عليه السلام) and Ya’qoob (عليه السلام):

وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾ وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾

**“And remember ‘Ibaadana (Our slaves) Ibraaheem, Ishaq, and Ya’qoob (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding. Verily, We did choose them by granting them (a good thing, - i.e.) the remembrance of the Daar<sup>15</sup>. And they are with Us, verily, of the chosen and the best!”<sup>16</sup>**

Allah (ﷻ) spoke about ‘Eesaa bin Maryam (عليه السلام) that:

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ ﴿٥١﴾

**“He (‘Eesaa) was not more than a slave (who worships Allah alone). We granted Our Favour to him, and We made him an example to the Children of Israel (i.e. his creation without a father).”<sup>17</sup>**

### The Belief in the Messengers Comprises Four Matters:

**First:** To believe that their Message is a true one from Allah (ﷻ). Therefore, whoever disbelieves in the Message of anyone of them then He disbelieves in all of them, as Allah (ﷻ) said:

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٥﴾

<sup>14</sup> Soorah Al-Furqan 25:1

<sup>15</sup> The home in the Hereafter. They used to make the people remember the Daar (home) in the Hereafter. They invited the people to obey Allah (ﷻ) and to do good deeds for the Hereafter. [Translator]

<sup>16</sup> Soorah Saad 38:45-47

<sup>17</sup> Soorah Az-Zukhruf 43:59

**“The people of Nooh belied the Messengers.”<sup>18</sup>**

Allah (ﷻ) made them belie all the Messengers although there was not any Messenger besides Nooh (عليه السلام) when they belied him. Accordingly, the Christians who belied Prophet Muhammad (ﷺ) and didn't follow him, themselves belied the Messiah bin Maryam (عليه السلام) and consequently are not his followers, especially when he brought them the good news about Muhammad (ﷺ). The glad tiding would not mean anything unless He [Muhammad (ﷺ)] is a Messenger to them wherewith Allah (ﷻ) will save them from going astray and guide them to the Straight Path.

**Second:** To believe in those of them whose names we know, each according to his name: Example, Muhammad, Ibraaheem, Moosaa, 'Eesaa, and Nooh, the Salaat and Salaam of Allah (ﷻ) be upon them. These five are the 'Ulul 'Azm mina ar-Rasul (The Messengers of strong will and steadfastness).

Allah (ﷻ) mentioned them in two places in the Qur'aan, in His saying (in Soorah Al-Ahzaab):

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ

**“And (remember) when we took from the Prophets their covenant, and from you [O Muhammad (ﷺ)], and from Nooh, Ibraaheem, Moosaa, and 'Eesaa Ibn Maryam.”<sup>19</sup>**

And in His saying in Soorah Ash-Shoora:

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

**“He (Allah) has ordained for you from the same Deen (Islaam) which He ordained for Nooh, and that which We have Inspired in you [O Muhammad (ﷺ)] and that which We ordained for Ibraaheem, Moosaa, and 'Eesaa saying you should establish the Deen and make no divisions in it.”<sup>20</sup>**

As regard to those of them whose names we don't know, we believe in them on the whole [as true Messengers from Allah (ﷻ)]. He (ﷻ) said:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ

<sup>18</sup> Soorah Ash-Shu'ara' 26:105

<sup>19</sup> Soorah Al-Ahzab 33:7

<sup>20</sup> Soorah Ash-Shura 42:13

**“Indeed We have sent Messengers before you [O Muhammad (ﷺ)]: of them there are some whose story We have told you, and some whose story We have not told you.”<sup>21</sup>**

**Third:** To believe in what is authentically reported from their news.

**Fourth:** To act upon the Sharee’ah of the Messenger who is sent to us from amongst them, and he is Muhammad (ﷺ), the last (end) of the Messengers (and Prophets) who is sent to mankind. Allah (ﷻ) said:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا  
مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

**“But no, by your Rabb, they can have no faith until they take you [Muhammad (ﷺ)] as a judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.”<sup>22</sup>**

**The Belief in the Messengers Yields Great Benefits, Including:**

**First:** Acknowledging Allah’s Mercy and concern towards His creation whereby He sent them the Messengers to guide them to His Straight Path and to clearly explain to them how to worship Him, because the human mind is independently unable to realize [how to worship Allah (ﷻ)].

**Second:** Giving thanks to Allah (ﷻ) on this great Favour (of sending His Messengers).

**Third:** Loving, magnifying and praising the Messengers in the manner that befits them since they are Allah’s Messengers and because they worshipped Him, proclaimed His Message, and gave advice to His creation.

The obstinate belied their Messengers claiming that Allah’s Messengers cannot be human in nature. Allah (ﷻ) mentioned this claim and invalidated it in His saying:

<sup>21</sup> Soorah Ghafir 40:78

<sup>22</sup> Soorah An-Nisa' 4:65



وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾ قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾

“And nothing prevented men from believing when the guidance came to them, except that they said: ‘Has Allah sent a man as (His) Messenger?’ Say: ‘If there were on earth, angels walking in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.’”<sup>23</sup>

Allah (ﷻ) thwarted their claim by asserting that a Messenger must be a man because he is being sent to the people of the earth who are humans. If the people of the earth were angels, Allah (ﷻ) would have sent them from the heaven an angel for a Messenger to be like them. Thus, Allah (ﷻ) told about those who belied the Messengers to have said:

إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَتْ يَعْبُدُ آبَاؤُنَا فَاتُّونَا بِسُلْطَانٍ مُبِينٍ ﴿٩٦﴾ قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ ۚ

“You are no more than human beings like us! You wish to turn away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say).” Their Messengers said to them: “We are no more than human beings like you, but Allah bestows His Grace to whom He wills of His slaves. It is not for us to bring you an authority (proof) except by the Permission of Allah.”<sup>24</sup>

<sup>23</sup> Soorah Al-Isra' 17:94-95

<sup>24</sup> Soorah Ibrahim 14:10-11